2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

the rest of our party. We saw nothing except one ostrich vanishing at great speed towards the valley at another point, and a pair of doves, which I remarked with interest; so we returned to the track, and as night was closing in, pushed on, wishing to cross the ford of the river and encamp on the other side. At seven o'clock, having reached a nice spring flowing from the barranca, where there was firewood in profusion, Gallegos ordered a halt, although Sam wished to proceed, observing that the moon was so bright it was 'all the same as day.' We accordingly encamped for the night, after making a good supper off guanaco meat, which was a pleasant change after our previous charqui. The valley of the Cuheyli slightly indicates the bench formation, though it does not present so distinctly marked terraces as those which border the Gallegos River; but the lowest or river plain, which is nearly two leagues wide in the neighbourhood of the ford, is of a more fertile character, the pasture being luxuriant and good. One or two of the springs—notably the one the water of which, contrary to our guide's advice and example, we drank—had a strong taste of iron, which caused all the party to suffer from internal derangement; and Sam stated that near our encampment there was a deposit of the black earth with which the Indians paint their bodies. Starting early, after a night of severe frost, we soon struck the ford. Our guide had vanished; but while rearranging the packs, we saw a volume of black smoke rising to the east, caused by Sam, who, having thus signalled his countrymen, rejoined us on the march across the slightly ascending plain. We then observed numerous Indians galloping in our direction, and crossing the stream at various parts, as J'aria remarked, quite regardless of fords. We halted, and were soon surrounded by about forty or more, most of them riding useful-looking horses barebacked. As they appeared very friendly, Gallegos gave them some biscuit and charqui; their chiefs—the head cacique being a nephew of Casimiro—forming them into a semicircle, in tolerably good order, to receive the present.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

the paint—which I had left off—not wishing to appear as a noble savage to the new comers. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair enslaver, and confess that the process was rather painful.

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrow-bones of the game killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bolkin, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kow", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

4: Lothrop A-4 (no date) 1929
SH5 Tehuelche SH5

has been worked all over; *c* is a lanceolate blade, again worked all over. While not rare, none of these forms is common. An apparently unique knife is seen in *d*—a form probably derived from some European prototype. The great majority of blades (fig. 5,

FIG. 5.—Tehuelche knife-blades. *a–d*, Rio Galliegos basin (Hamilton collection); *e*, Gulf of San Jorge; *f*, Sierras Coloradas (after Outes)

e, *f*) are of somewhat irregular shape, sometimes one- and sometimes two-edged, in type merging imperceptibly into the scraper class. On the Tehuelche manner of hafting stone knife-blades we have no information.

Bourne's account of preparing skins describes the scouring of hides with a coarse-grained stone. In the John Hamilton collection at Galliegos, which we had the privilege of inspecting, were a number of accurately cut rectangular blocks of porous lava about six inches long by two to three inches wide and thick, which might well have been used for this purpose. Outes [16] describes and illustrates stone discs about three inches in diameter and an inch in thickness which may have been similarly employed.

Tehuelche "needles," used in the sewing, were not true needles with an eye, but simply awls. As among most primitive people, formerly they were of bone, particularly the leg-bones of birds, but in recent years the Tehuelche have used a nail or some piece of scrap-iron.

As for the pigments employed to decorate Tehuelche cloaks, they were applied mixed with blood or with grease to a slightly dampened surface. Musters [17] writes that the grease was obtained from the

[16] 1905, figs. 194, 195.
[17] 1871, p. 172.

4: Lothrop A-4 (no date) 1929
SH5 Tehuelche SH5

scum of boiled marrow-bones, and he states that red paint was ocher, black paint an earth, and white paint a gypsum. Bourne[18] says that black was obtained from charcoal, as was the practice among both Foot and Canoe Indians in Tierra del Fuego. No information is available about yellow, blue, and green pigments. We suspect that the green is always of European origin and has replaced blue, frequently mentioned by early travelers but not found on the Museum's specimens, which, by the way, illustrate the use of both native and European pigments. On the methods of applying paints, we have the statement of Bourne that a stick was used for a brush. The Tehuelche made small hair-brushes by binding together a bundle of slender roots,[19] but apparently never used paint brushes. However, it must be remembered that a stick makes a good brush if the pulp has been removed by chewing so that a fibrous end remains.[19a] Certainly Tehuelche patterns have been applied with a neatness and precision perhaps not fully appreciable on existing specimens because the colors have run in the rain.[20]

Assemblage of skins we illustrate in fig. 6. This mantle contains twelve skins, placed alternately head to foot, as will be seen if the picture is reversed. From side to side there are five complete rows, two head-up and three head-down, while the sides contain skins which have been split into halves longitudinally. The result of thus piecing together the skins is an alternation of color, the white bellies and the *café au lait* backs of the guanaco succeeding each other in turn. Such robes have considerable commercial value today, and we have been told that more than half a million guanaco-skins were shipped from Patagonia in 1924.

Coming now to an examination of the painted patterns, preliminary inspection shows that the decorated surface habitually is divided into

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[18] Ubi supra.

[19] One of these is illustrated by Oates and Brush, fig. 118.

[19a] See Orchard, W. C., Fine-line Decoration of Southwestern Pottery, *Indian Notes*, vol. II, no. 1, 1925.

[20] The colors in pls. LXV and LXVI have been made more intense than on the weather-stained original specimens. The following color-scheme is employed in our line-drawings.

Red Yellow Green Blue Black

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

Two pieces of skin are cut to fit each other. The tailoress (for all the work, from the curing of the skins to the last results, is done by the squaws) holds the edges together with the left hand, and drills them for sewing with a sharpened nail, held between the first two fingers of the right hand; the pointed thread, held between the finger and thumb, is inserted and drawn through, and so the work goes on. The stitches are tolerably fine, and a very neat seam is made. Other pieces are added, and when the whole is finished the seams are rubbed smooth with a bone. The fur being worn inside, there remains the work of outside decoration. With a due quantity of clay, blood, charcoal and grease, amalgamated for the purpose, the artist arms herself with a stick for a brush, and executes divers figures in black, on a red ground; which if intended to shadow forth men, require a vigorous imagination to detect the purpose. They might pass for unhappy ghosts (if a little more ethereal in composition), or for deformed trees. They bear a rude resemblance to a chair in profile, or a figure 4; and are thickly disposed over the whole surface, in the attitude sometimes vulgarly termed "spoon-fashion." The garment is now complete; the edges are carefully trimmed with a knife, and the fabric is thrown over the shoulders, with the infallible certainty of fitting as closely as the native tastes require. There is no trial of patience in smoothing obstinate wrinkles. A "genteel fit" is the easiest thing in the world; wherein Patagonian tailors have decidedly the advantage of their fellow-craftsmen in civilized lands.

many harbors there, protected by numerous islands and sandbanks. The coast is not so high, but the land is even more barren than that of the other harbors, there being neither water nor grass, although firewood is not altogether lacking, especially inland. The Indians said that the gulf continues toward the west almost up to the mountains, that some springs flow into it there and that it is impossible to cross the mountains to the other side. They added that there is much navigable headwood in the region, going from north to south, through which they have cut paths in order to get through, and should they ever deviate from these paths, they become lost. The northern shores of the gulf, they say, are more arid than the northern, but the fauna is the same as in the others. The Indian chiefs who rule this territory are two brothers, called Chelgum and Eda.

Puerto Deseado is situated at 47° 49' of southern latitude. It is a good harbor but of difficult entry because of the narrowness of its mouth and the violence of the currents which flow in it. The coast is very high and craggy; there is firewood and in the gullies there are some small springs of sweet but slightly brackish water, some 14 in all, which one take care of any need. Game is the same as it was in the other ports; there are innumerable sea lions and seals and an abundance of guanaco. The chief who controls these lands is called Ulapiapenque; he said that the mountain chain is about 30 "clangs" from the harbor, which must be about 70 leagues, and also that it is impossible to cross over to the other side, that his people have never crossed nor seen other Indians cross the mountains. In this district there is white, black, red and other colored rock, and a little marble in small broken pieces. [30] The earth also is of various colors and the Indians use it to make their paints. There are also many seals and sea lions on the islands in the harbor.

The harbor of San Julian is located at 49° 21' of southern latitude and is the best on the coast, although the entrance to it is difficult for an unpracticed person because of the bank at its mouth and two others which are inside. The terrain also is the best on the whole coast, not at all rocky and more fertile, as we found out when we were there the three years which the enterprise lasted from 1781 to 1784 [sic]. The closest source of water is about a league from the beach, and is made up of some wells filled by the overflow from a spring which lies about a league and a half away. There is maple firewood in all the hills, all of which also abound in grass and water, the terrain being made up almost entirely of soft gullies, and of sandstone hills. The mountain chain is 70 leagues away toward the west, and at its base there are three cave-like depressions in each of which there is a lake fed by the snow which melts on the mountain tops. I explored this region at the foot of the mountains